The Brethren Evangelist

PUBLISHED WEEKLY AT
The Brethren Publishing House,
ASHLAND, OHIO.

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Terms of Subscription.

One Copy one year,	1.50
One Copy six months,	.75
One Copy four months,	.50

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ASHLAND, Ashland Co., OHIO

ASHLAND COLLEGE

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ASHLAND, Ohio, Feb. 29, 1888.

"The Lord Would Have Got Me Sure."

"The members of a church at Hartwell, Ga., were discussing what they had done to help the cause of religion along during the year, when one good brother whose cotton crop had turned out better than he expected, said: 'I came very near promising the Lord at planting time that I would give him $1 for every bale of cotton I should make this year; but brethren, if I had done so the Lord would have got me sure.'"

We have read this paragraph in two secular papers. No doubt it is going the rounds of the press as a sample of southern wit. It shows how eagerly a certain class grasp at anything which will ridicule religion.

The people that peddle such paragraphs around, really do not realize the principle of genuine infidelity that underlies the expression. How humiliating it is to think that such a spirit of covetousness is to be found among the followers of Jesus.

There are many professing Christians that would shrink from making such an assertion as that credited to the southern cotton farmer, yet still be guilty of the same disposition and motives. When a man stays away from church when he knows a collection is to be taken up, merely to avoid giving a little. The man that rejoices that he was not at home when the solicitors for the Home Mission Fund came around to his house. Brethren, say what you will, if you rejoice that you were not around at such a time, and think yourself fortunate in having escaped being solicited, then it is all the same as if you had said, "If I had been there the Lord would have got me sure."

We heard of a brother in one of our churches of Ohio, who positively refused to subscribe anything for the support of the minister. He said he was opposed to such a way of raising money. He said he thought we were gospel people and he wanted it done in a gospel way, and his gospel told him that he was to lay up each week as the Lord had prospered him and so give. A sister said that she was afraid that the brother would not give even then. The sister was a good judge of human nature, for so it turned out. Such excuses are only subterfuges to avoid giving, and a clumsy attempt to cover up their stinginess. We have known others again who would subscribe a certain amount for church purposes, and then did not pay it. Is not this the same disposition that was manifested by the southern farmer? Is it not the same as if such would have said, "If I had paid that subscription the Lord would have got me sure?"

There is a spirit of peculiar infidelity beneath all this. It is not the bold, defiant infidelity that comes out in open opposition to the truth of God; but a kind of sneaking infidelity, a kind of half-heartedness that does a great deal of harm. The people who from the outside look over the fence and see such actions, come to the conclusion that the people who act so cannot have much faith in the gospel they profess. They argue that if this salvation offered to man is so great and important, and that if they felt its immensity, they would do all in their power, even to sacrifice and self-denial, to have others enjoy its benefits. But when church members themselves are so indifferent in this matter, it is no wonder that people will doubt whether these half-hearted Christians believe what they profess. Brethren let us show that we are in dead earnest. We can all do something for the Lord, so let us do it willingly and heartily. Let us show to the world we are in dead earnest, by doing our duties like men and women.

M.

The Shame of Dunkardism.

Bro. Shomber presents to us another deplorable picture this week, in alluding to the St. Louis Mission. While there is sectional feeling existing between the branches of the Tunker church, yet those who have the love of God in their hearts deplore the sad failures that any branch may make.

There is the St. Louis Mission which was once spoken of with much pride by this people, that has now become the training school of a religious communion that teaches a contrary doctrine. After years of work, all is forsaken, and the city abandoned, There a large and powerful church should have been planted, with arms extending to all parts of the country. Too bad indeed.

Recently we heard that an Orphan's Home which was located in Illinois shared a similar fate. The story goes that the managers could not agree and they abandoned the enterprise entirely.

A few years ago a mission was opened in Denmark and after dragging out a starved existance for a short time, it died and is now abandoned.

Philadelphia, the city of "brotherly love" and the mother of Dunkardism has one weak sickly church,—God bless the live sprout—while it ought to be the religious queen.

The first Bible printed in America was executed by a Dunkard, but now it is only able to publish three or four second-class papers, and a book of five hundred quarto pages would be a prodigy.

It has three or four sickly Colleges whose halls are occupied by a hundred and fifty or less students, about the half of whom are persons who hold no kind of connection to the fraternity and attend as a matter of convenience only, and in these institutions there is not one man of the fraternity who can critically translate a common sentence of the Hebrew language.

Dunkardism was a pioneer church of the infant American Republic, and now it is an insignificant religious body that hardly merits notice in the religious histories and encyclopedias of the age.

There is a constant prating about the blessing of God and the resting of the Divine Favor, while other orders of half the age are sending missions to all parts of the earth, building immense orphan homes, conducting charities, erecting magnificent churches, and manifest every evidence of prosperity and the blessing of the Father.

Why is this?

Shame, shame on Dunkardism!

It is well nigh an unfruitful tree. It has almost hid its talents in the earth.

Brethren what shall we do?

Shall we be sluggards too?

How many will rise up and say that their lives and property are all consecrated to the Cause of the Lord?

Such only God will abundantly bless.

A Judaized Christ.

From the views of some it would seem that Jesus Christ was under the law, and lived under the law and died under it.

It would seem that the Law and the Prophets reached farther than John the Baptist instead of continuing to him as a certain scripture says. The Law and the Prophets were until John. That is to say they were in force until John.

Jesus Christ was anointed as Christ at his baptism. The anointing was the coming of the Holy Spirit upon him. Then his official title, The anointed was appropriate. He was then tempted and overcame the devil, and the work of founding his congregation was then commenced. He commenced in a very sensible way. He was the great head then and he remains so now. Then before he gathered a people he trained men to lead them that they would not be flocks without shepherds. How wise he was. But now the order is reversed, and preachers often gather flocks before they have trained any one to lead them. They are left to the mercy of the wolves and often get lost and are scattered.

"My congregation" is what Christ founded. There were only thirteen in it at first: twelve apostles and Christ himself. That was all he ever founded—his congregation. After a time it was a hundred, but it was still "My congregation." After a few years it was many thousand, but was still only "My congregation."

This is strong evidence that the followers of Christ should be one. There is but one great leader, the Master himself, and we are all brethren—do alike, practice the same ordinances and believe alike.

Judaism died when John began to preach and baptize and prepare a people for The Congregation.

A New Theology.

This town has been in a furor of excitement lately over the introduction of a new theology and philosophy called Christian Science.

The author and finisher of the new faith, or theology, or philosophy, or science, by whatever name it deserves to be Christened, is one Mrs. Mary Baker Grover Eddy, of Boston. The apostles of the new faith have been advocating her doctrines for years in different parts of this state, by public lectures, distributing tracts, and "performing cures." Lately one of these asked and received permission to lecture in the Christian Church of this place. Immediately the Presbyterian and Methodist ministers each from their respective pulpits unshielded the sword of polemical warfare, and sought to hack the new theology and philosophy to pieces.

At this stage the new doctrine was declared heterodox and the doors of Orthodoxy were closed against it, its adherents in the meantime passing as martyrs before the community.

The writer has been in a situation to calmly and deliberately investigate the merits and demerits of the claims set forth by the parties engaged in this controversy, and feels himself qualified to tell the readers of the EVANGELIST something regarding Christian Science, so-called. I am constrained to do this because I know that some of the readers of the EVANGELIST, at least in this part of the country, have been misled by this new school of therepeutics, squandering money and time, and imbibing heresies that will effect their spiritual welfare and detract from their influence as true Christians.

The means by which the credulity of the people is reached is not by lucid and coherent expositions of the new theology and philosophy, but by an assumption of the power to heal diseases. All sick people, and especially those who are afflicted with chronic diseases, have a great desire to get well, and anything that promises restoration to health is eagerly sought after. The fact that some sick people get well under their treatment is the entire ground-work of the system. Those who have been sick and have become well under their treatment have gained the idea that the cures wrought must necessarily have been performed by Christian and scientific means, while in fact they prove neither.

Admitting that there have been cures does not admit of the correctness of their theories.

Christian scientists discard the doctrines of Allopathy, Homeopathy, Hydropathy, and the usefulness of drugs and material means to heal diseases, yet many sick people have regained their health under the treatment of these different schools of physicians. Will Christian scientists say that these have regained their health in spite of the treatment? then what is to hinder others from saying the same regarding *their* pretended cures. Even if the cures are admitted that does not prove either their theology or philosophy to be correct.

Mesmer astonished the world by his theories. He performed cures. learned societies admitted his cures, but denied his theories. Mrs. Eddy does not believe in Mesmerism. What does she do with the cures performed?

The Chinese physician without any knowledge of anatomy administers pulverized snakes and reptiles to their patients, and they get well. Thousands have been healed at various Catholic shrines, and we find the healing art practiced under the pretense of Sorcery, Mormonism and Egyptian Magic. Are we therefore to believe all these doctrines and theories? The fact that many sick get well in spite of the treatment they receive accounts for all the cures wrought by Christian scientists.

Christian scientists do not pretend to heal broken limbs, or perform surgery of any kind. Why not? They cannot heal the bite of poisonous snakes, and neutralize the effects of a dose of deadly poison taken into the system. Why not?

If they found their doctrine on their ability to perform miracles, as they say that "Christ demonstrated His doctrine by His miracles," they should at least be able to do as much as can be done by human instrumentalities believing in material agencies.

The philosophy that they want us to accept can be summarized as follows:

1. They deny existance of a material body, and of all matter. "Mind is the only reality." "All cause and all effect are mental."
2. It denies the testimony of the five senses, calling them "Five Lies."
3. Denies the existence of pain or disease, or death. What we consider as such are only delusions of the mind.
4. Denies the need of food or rest.
5. Denies the fact of heat or cold.

When you say that all such teaching is nonsense, they insist that we are all laboring under a delusion, and are victims of a nightmare, in consequence of which we cannot discern spiritual things. If it were not for the fact that these people eat three square meals a day and charge big prices for their "curres" and enjoy material things the same as other people who are not able to discern spiritural things their theories could be more readily believed.

Their theology is distinguished chiefly by claiming to be Christian, and yet denying the following fundamental doctrines of Christianity:

1. Denies the personality of God.
2. Denies the separate existence of the human soul.
3. Denies the fact of human sin.
4. Denies that the soul can be lost.
5. Denies final judgment.
6. Denies the resurrection.
7. Denies the existance of Satan.
8. Denies the fact of God's pardon of sin.
9. Denies the efficacy of prayer.
10. Denies the atonement.

Christian Sciences affirms two theological dogmas:

1. The soul of man is God.
2. That everything that exists is God.
3. All that is true and good is real.
4. All that is bad or evil is unreal.

I am prepared to sustain all the above from the published works of Christian Science authors.

Reader, do you not agree with me that *Christian Science* is a misnomer?

I will close this article with a quotation from a sermon delivered by Rev. C. L. Thompson, of Kansas City, upon this subject, which I think we can all endorse:

However many Christian Scientists may be Christians, I regard it as sheer fanaticism based upon perversion of Christian doctrine and on vissionary and absurd science. The general effect of that, as of all fanaticism is bad. No good intentions can rescue it from its inevitable tendencies: no amount of physical healing can avert its final deleterious results; no amount of sentimental piety can atone for the theological rotteness at the heart of it.

Healing of the body may be a delightful thing, but there may be something back of it not so wholesome. Have regard for the ultimate of your philosophy and the issue of your theology. Do not pay too high a price for good health. Above all keep your faith in God. There is one infallable physician; one cure that never faileth. "He healeth all our diseases." At the same time He redeemeth our life from destruction and crowneth us with loving kindness and tender mercies."

Whatever becomes of the body and life that now is, may the loving kindness of our God be our sufficient portion forever.

E. L. YODER.

Falls City, Neb.

EDITORIAL NOTES.

We kindly admonish our correspondents to have as little to say about the Conservatives as the exigencies of the case will allow. There has been so much published with reference to them that many prefer matter relating to our own work and the encouragement of spiritual growth.

There is abundance of encouraging news now, but we are not able to appreciate it. We hope our hour of rejoicing is near at hand. But the will of God must be gladly accepted, let come what will.

The Disciples of Ashland recently closed a meeting with 64 conversions. Single immersion as baptism was vehemently preached and the churches that practice sprinkling were wonderfully aroused. Even a part of the truth is powerful in awakening men.

The Salvation Army has expelled some of its female soldiers for refusing to lay aside their hideous dress "extenders." Of all the imbecility and depravity displayed in dress, that modern invention caps the climax.

Bro. J. C. Ewing calls attention to the following: The "Holiday Offer" on Hymnodies will be good until April 1st, 1888; after that date the usual price will be charged. Turn to the offer and notice the conditions, then order a supply for your S. S. and church if you want to avail yourselves of these low prices. Preserve this paper, as the offer will not appear again.

A good brother tried to do without the paper this year because he thought it did not defend all the doctrine; but he finally concluded to give it one more trial. That is right. As long as there is reasonable hopes do not give it up. The husbandman said, dig around the tree and fertilize it to see whether it would not be fruitful. If, after a